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BIOGRAPHY.

The Life of the Right Rev. Thomas Wilson, D. D.

LORD BISHOP OF SODOR AND MAN.

[Concluded from page 125.]

WE come now to a circumstance that makes us feel exceedingly for the cruelty which this apostle of Christ endured for righteousness' sake, and excites our indignation at the conduct of those who ought to have known the value of such characters to society, and the duty that they owed to one who discharged the obligations of his sacred office with such laudable zeal, and exemplary fidelity.

In the year 1719, Mrs. Horne, wife of Capt. Horne, governor of the Island, accused Mrs. Puller, a widow woman, of fair character, of fornication with Sir James Poole; and from this story, archdeacon Horobin, to please Mrs. H. refused Mrs. Puller the sacrament. Uneasy under this restriction, she had recourse to the mode pointed out by the constitution of the church to prove her innocence; and no evidence being produced to convict her of guilt, she and Sir James Poole were acquitted of the charge by the bishop; and the accuser was sentenced to ask pardon of the parties whom she had so unjustly traduced. This she refused to do, and treated the bishop and his authority, as well as the ecclesiastical constitutions of the island, with contempt. For this indecent disrespect to the laws of the church, ecclesiastical censure was pronounced, which banished her from the sacrament till atonement was made. The archdeacon, who was chaplain to the governor, out of pique to the bishop, or from some unworthy motive, received her at the communion, contrary to the custom of the church. An insult to himself the bishop would have forgiven, but disobedience to the church and its laws he could not pass over. He considered it as the oblation of wrath, rather than the bond of peace, and at last suspended the archdeacon; who, in a rage, instead of appealing to the archbishop of York, as Metropolitan, threw himself on the civil power; and the

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governor, under pretence that the bishop had acted illegally and extra-judicially, fined him fifty pounds, and his two vicars-general who had been officially concerned in the suspension, twenty pounds each. This fine they all refused to pay, as an arbitrary and unjust imposition; upon which the governor sent a party of soldiers to seize their persons, and on the 29th of June 1722, committed them to close confinement in the castle of Ruthin, and at the same time forbade any person being admitted within the walls to see or converse with them. The concern of the people was so great, when they heard of this insult offered to their beloved instructor, pastor, and friend, that they assembled in crowds, and were with difficulty restrained from pulling down the governor's house; but were diverted from that purpose, by the mild behavior and persuasion of the bishop, who was permitted to speak to them through a grated window, or address them from the walls of the prison, whence he blessed and exhorted hundreds of them daily, telling them that he meant to appeal unto Cæsar, meaning the King. He likewise sent a circular letter to his clergy, to be publicly read in the churches and throughout the island; which comforted and appeased the people who had so much reason to reverence and love their bishop.

The worthy prelate and his vicars-general were confined in this prison two months, and treated with all the strictness of persons confined for high treason; they were allowed no attendants but common jailors, and those were instructed to use their prisoners ill. A strange return this for a long course of favors and hospitality which the governor and his wife had received from the bishop at his house, where they had frequently resided for days and weeks together.

On the fourth of July 1724, the king and council reversed all the proceedings of the officers of the island, declaring them to be oppressive, arbitrary and unjust; but they could grant no costs; and the expenses of the trial fell very heavy on the bishop, although he was assisted by a subscription to the amount of nearly four hundred pounds.

The bishop was advised by his solicitor to prosecute the governor and others in the English courts of law, to recover damages, as a compensation for his great expenses, but to this he could not be persuaded. He had established the discipline of the church, and he sincerely and charitably forgave his persecutors; nay, one of the most inveterate of them, being afterwards confined for debt, the bishop visited and administered comfort unto him. The king offered him the bishopric of Exeter, vacant by the translation of Dr. Blackburn to the see of York, to reimburse him; but he could not be prevailed on to quit his diocese. His majesty therefore promised to defray his expenses out of the privy purse, and gave it in charge to Lord Townsend, Lord Carleton, and Sir R. Walpole, to put it into his remembrance; but going soon afterwards to Hanover and dying there, this promise was never fulfilled. Having settled the parochal libraries in the Isle of Man, and established petty schools throughout the diocese, under the government of the clergy in their respective parishes, in 1724, he founded a school at Burton, the place of his nativity; and in 1732, built a school, and

a house for the master, endowing it with a revenue of thirty pounds per annum.

In 1730, the bishop established a fund for the support of clergymen's widows and children in the island, which was the more necessary, as, from the smallness of the livings, few were able to make a provision for their families. A sum of money was raised by subscription, and placed in the funds. Some years after, this sum was considerably augmented by purchasing of the Duke of Athol, the thirds of the living of Kirk-Michael, which his Grace made over to the Trustees for the use of that charity forever.

In 1739, the clergy of the island were thrown into great trouble and perplexity by the death of the Earl of Derby, who dying without issue, the lordship of Man, as a barony in fee, became the property of the Duke of Athol, who had married the heiress of a late Earl of Derby. This had well nigh deprived the clergy of their subsistence; for the livings of the Isle of Man consist of a third of the impropriation, which had been purchased of a former Earl of Derby, by a collection made in the episcopate of Dr. Barrow, in the reign of Charles II. At the same time, to strengthen the title, and secure the purchase, an estate in England belonging to the Earl of Derby, had been collaterally bound for the payment of the clergy. Now, on the alienation of the island from the Derby family, the Duke of Athol claimed the impropriations as an inseparable appendage to his estate and royalty, of which it could not be divested by any right that had or could be shown. The deeds of conveyance from the Earl of Derby to bishop Barrow, by some means or other, had been lost from the records of the island, and the clergy were in danger of losing all their property; and to such great distress were they driven, that, unable to contest their rights by law, they would have taken a very trifling consideration for their loss. The Duke of Athol's claim was incontestible; but by the pains and industry of the bishop and his son Dr. Wilson, the deeds which secure the impropriations to the clergy were at last discovered in the Rolls chapel, where they had been deposited for safe keeping. This put an end to the great dispute, and in 1745, they were exemplified under the great seal, and every precaution was taken for the future payment of the money.

In 1740, the scarcity of corn was very great in the Isle of Man; added to this appearance of famine, an epidemic flux raged in the island, and carried off many of its inhabitants. The corn being almost exhausted, the bishop, together with the Duke of Athol, immediately contracted for two ship loads; and these ships arrived just time enough to save the people of the island from starving: yet the poor could not even now obtain support, from the high price that it sold at. Our good and charitable prelate however assisted them. He says, "what I give to the poor at home, I give *gratis*; having through God's blessing, about one hundred and fifty Winchester bushels to spare; but my method in the four towns has been, to buy it at the market price, which is high enough indeed, and to order it to be sold at half prime cost, but only to poor people, and not above two pecks to any body."* In 1741, the bishop pub-

* Letter to his son, April 2, 1741.

lished his instructions to the Indians ; but he seems to have had no great opinion of its success ; in a letter to his son he says, " I will now fall on the preface without delay, I have the poorest opinion of my own abilities ; and I can approve of little I have done on this head ; but since it is gone so far, there is no drawing back."* The " Instructions" however, passed through several editions, and are continued to be read with great edification.

Some time about 1743 and 1744, the bishop settled a plan for translating the New Testament into the Manks language. This design had been originally concerted between himself and Dr. Walker, when prisoners in castle Ruthen. The bishop did not live to see farther progress made in that great work, than the translation of the gospels, and the printing of St. Matthew. This, however, was afterwards completed by his very worthy successor, bishop Hildesly, and the clergy, assisted by the society for the promotion of christian knowledge. In summing up the character of this truly good man, every part of his life affords a display of the most genuine charity and benevolence ; whether we consider him as a son, a husband, a parent, a master, or a bishop, we shall find few equal, not one superior to him.

Having the precepts of his divine Master always before him, with the lives and writings of the apostles and primitive christian fathers ; he from them laid down his plan of life, and steadily copied their example. There is scarcely a part of human science that could be valuable or serviceable to his diocese which he did not understand : he was an excellent classical scholar, and understood the Hebrew well. In the younger part of his life he had a poetical turn, but afterwards he laid aside such amusements, as thinking them inconsistent with his episcopal character. He had studied and practised physic with success. For some time after he settled in the island, he was the only physician in it ; keeping a shop of drugs for general use, which he distributed, as well as his advice gratis : but when some gentlemen of the faculty came, he gave up to them that part of the practice which alone could conduce to their emolument, but the poor he always kept to himself. He instructed young candidates for orders, and maintained them at home under his own immediate care ; nor did he ordain them, until he found, by a strict and careful examination, that they were perfectly well qualified. He was an able mathematician, an excellent botanist ; and if we view him as a farmer, we find, that by a judicious and successful cultivation of the ecclesiastical demesnes, which before his coming to the island produced little or nothing, he in a few years fed and clothed the poor of his diocese. The whole was a sheep walk ; but by tillage and manure, it bore excellent corn ; and his coffin was made from one of the elm trees which he had planted soon after his coming to the island, and which was cut down and sawed into planks for that purpose, a few years before his death. He was so charitable, that it was not unaptly observed by a gentleman of the island, who knew him well, that " he kept beggars from every body's door but his own." He always kept an open hospitable table, covered with the produce of his own demesnes, in

* October 10, 1739.

a plentiful, not extravagant manner. As the friendly host or master of that table, he was the most entertaining and agreeable, as well as instructive ; his manners, though always consistently adorned with christian gravity, were ever gentle and polite ; and from his native sagacity, and distinguished erudition, he seemed to have the world in possession. He was the divine, the scholar, and the gentleman. He often on a Sunday visited the different parishes of his diocese without giving them notice ; and after doing the duty of the day, returned to Bishop's Court to dinner, and this he did after he was eighty years of age, on horseback. This was a constant obligation upon the clergy and the people to be mindful of their duty ; and four times in every year he made a general visitation, enquiring into the behavior and conduct of all the parishioners, and exhorting them to the practice of religion and virtue ; and at his annual convocation, he delivered his charges with all the grace and dignity of an apostle. He was so fond of his own flock, and so attached to his diocese, that no temptation could seduce him from their service, no offer could remove him.

We have already mentioned, that Queen Anne would have given him an English bishopric ; king George the I. made him the same offer ; and in 1735, Queen Caroline was very desirous of keeping him in England : but though he was much bound to her Majesty's goodness, he could not be persuaded. Indeed the whole of his conduct, and every action of his life, showed him to be no otherwise a man of this world, than as a minister to do good to his fellow creatures, while living in it ; and the people of the island were so thoroughly persuaded of his receiving a larger proportion of God's blessing, that they seldom began harvest till he did ; and if he passed along by the field, they would leave their work to ask his blessing, assured, that that day would be prosperous. Nor was this opinion confined to the obscure corner where he resided ; in Warrington, nay, in London, there were those living a few years ago, who remembered crowds of people flocking round him with the cry of " Bless me too, my Lord."

The charities which he bestowed himself, and the contributions which he obtained of others, are proofs of his munificence, and the benevolence of his disposition. We have not room to enumerate them, but they are such as cannot fail to excite in us the most lively affection for so much real piety and goodness, seldom found in the like degree to possess a human character.

Thus by living a sober, righteous and godly life, this venerable and apostolic bishop attained to the ninety-third year of his age, and the fifty-eighth of his consecration ; and gently expired on the 7th of March 1755. The immediate cause of his death was a cold caught by walking in his garden in a severe and damp day, after evening prayers ; dying as he lived, praising God in psalms and detached sentences of the "*Te Deum*."

The tenants about his demesnes were the persons appointed to bear the bishop to his grave ; and each had a mourning coat given for the occasion. But from the palace to the church, which was a distance of two miles, he was attended by all the inhabitants of the island as mourners, except those whom necessity, age, or sickness,

confined at home ; and at every resting place, there was a contest among the crowd to bear him on their shoulders ; and happy were they who could pay this last sad office to the deceased bishop, their beloved friend and sincere benefactor. His funeral sermon was preached by the Rev. Mr. Morice, of Douglas. Lamentation filled the church ; it stifled the utterance of the preacher, and wrung the hearts of the congregation.

The bishop was interred at the east end of Kirk-Michael churchyard, near the chancel. Over his grave is placed a square marble monument, surrounded with iron rails, through which may be read the following modest inscription

Sleeping in Jesus, here lieth the body of
THOMAS WILSON, D. D. Lord Bishop of this Isle,
Who died March 7th, 1755,
Aged 93, and in the 58th year of his consecration.
Let this Isle speak the rest,
And so it will !

When turning to the stranger or their children, the grateful Manksmen will relate a tale of the wondrous goodness of their dear, their much loved, much lamented bishop, telling them, whose hunger he had satisfied, to whose thirst he had given drink ; what stranger he had relieved : whose nakedness he had clothed ; whose sickness he had ministered to ; and what prisoners he had visited. The widow and her lisping orphans, declared the praises of their pious benefactor, and perhaps some faithful minister of the gospel will conclude the story by saying, that he was a bishop " blameless as the steward of God ; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre ; but a lover of hospitality, a lover of good men, sober, just, holy, temperate ; holding fast the faithful word as he had been taught, and that he was able, by sound doctrine, both to exhort and convince the gainsayers "

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FOR THE CHURCHMAN'S MAGAZINE.

Every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old—*Matthew xiii. 52.*

THE next considerable writer among the Fathers, to *Justin Martyr*, was *Ireneus*, bishop of *Lyons*, in *France*. He flourished towards the latter end of the second century, and suffered martyrdom not far from the year 200. In his day the church began to be disturbed by a number of heresies, particularly the *Valentinians* and *Mercionites*, so called, from two men who were the authors of those sects ; and who broached many strange and whimsical notions concerning the person and character of *Jesus Christ*. Against these, and in defence of the truth once delivered to the saints, *Ireneus* wrote largely ; and the greater part of his works have been preserved to our times.

It should be well considered that this man tells us he had in his youth seen and conversed with men who had been conversant with some of the apostles, particularly *St. John* ; his testimony is therefore of great weight in determining what apostolical practice was, and how it had continued to his time. The following extract, though not directly in proof of a point in

controversy at the present day, is yet even more decisive than if it had been so ; for he draws an argument against those with whom he disputes from what he appears to consider as granted on all hands. What was in fact the government of the christian church in his day, he could but know ; and what he considered his adversaries as admitting to be an apostolic appointment, and consequent practice, cannot with reason be considered otherwise than really such. But the extract shall speak for itself.

Irenæus on apostolic Tradition, or the succession of bishops over the churches appointed by the apostles.

IN order to know the truth, the apostolical tradition manifest in all the churches throughout the world, should be well considered. And here we can enumerate those who were appointed bishops by the apostles over the church, who neither knew, nor taught any such thing as those men dream of.* For if the apostles had possessed any hidden mysteries which they communicated to the most perfect of their followers, and concealed from others, they would certainly have communicated them to those in whose hands they left the churches. For they required those, whom they left as their successors, to whom they committed the exercise of their authority, to be perfect and irreprehensible in all things : for on their good conduct every thing depended, and from their failings the greatest mischiefs were to be feared. But since it would be tedious in this place to enumerate the successions in all the churches, we shall only show what is the tradition received from the apostles by the greatest, the most ancient, and best known church, founded and organized at Rome by the two eminent apostles Peter and Paul. By pointing out her faith announced to men, and coming to our times through the succession of her bishops, we may confound all those who in any manner, either from self-will, vain glory, or blindness and folly make schisms, and set up oppositions to the truth. For to this church, on account of its greater dignity and influence, all other churches, that is all the faithful, do of course look ; by which means the apostolical tradition is every where preserved.†

When therefore the blessed apostles had formed and organized this church, they committed the administration of the episcopate over it to Linus. Of this Linus, Paul makes mention in his epistles to Timothy. To him succeeded Anacletus : and after him, in the third place from the apostles, Clemens held the episcopate ; who also had seen and conversed with the apostles, and whilst not only he but many others were yet living, who had been taught by them, and had before them the sound of their instruction and tradition.

* The men of whom he here speaks were the *Valentinians* and *Mercionites*, against whom he is arguing.

† It may perhaps seem, at first view, as though the doctrine of the Papists concerning the supremacy of the church of Rome, were here inculcated. But *Irenæus* does not say that all other churches ought, as a matter of duty and obligation, to look to this church and receive thence the rule of their faith. What he does say implies no more than that it was naturally to be expected they would look with reverence to a church of such antiquity and dignity. True it is, as the learned reader may see by looking at the passage, he uses the phrase, *necesse est* ; yet this does not always imply duty or obligation ; but frequently no more than what is a matter of course from the nature and circumstances of the case, or the dispositions of men.

Under this Clemens, a no small dissension having arisen among the brethren of the church of Corinth, the church at Rome wrote a most powerful letter to the Corinthians, exhorting them to peace, correcting their errors in faith, and declaring the tradition they had just received from the apostles. It declares there is one God Almighty, the maker of heaven and earth, the former of man; who brought the flood upon the world, who called Abraham, who led the people out of the land of Egypt, who conversed with Moses, who dispensed the law, and sent the prophets, and who hath prepared a fire for the devil and his angels. They who are disposed may learn from this writing, that this God is the Father of our Lord Jesus Christ announced by the churches; and may understand the apostolical traditions delivered to the saints: for this epistle is older than these men who falsely teach, and idly prate about another God superior to him who made and fashioned all these things which are.*

But to Clemens succeeded Euaristus, and to Euaristus Alexander, and Sixtus was the sixth from the apostles; and to him succeeded Telesphorus, who suffered a glorious martyrdom: then followed Hygenrus, then Pius, after whom was Anicetus; and after Soter had succeeded to Anicetus, now in the twelfth place from the apostles, Elutherius holds the episcopate. By this ordination and succession that tradition which is from the apostles has been handed down in the church to our times, and the preaching of the truth is preserved. This is a full manifestation that we who are in the church have all received one and the same vivifying faith from the apostles, which has been preserved to our day, and truly delivered.

Polycarp likewise was not only instructed by the apostles, and conversed with many who had seen our Lord; but was ordained by them bishop of the church of Smyrna in Asia. Him I myself saw in my early youth,† for he lived many years, and in extreme old age departed this life by a heroic and glorious martyrdom. The same things he also taught, which he learned of the apostles, and delivered to the church; and these only are true. To these all the churches in Asia bear testimony, with those who have hitherto succeeded Polycarp; who was a man of much greater authority and a more faithful witness of the truth than Valentinus and Marcion, and the others who are followers of their absurdities.

It was he, who coming to Rome in the times of Anicetus, converted many of those heretics, as we have before mentioned, to the church of God: declaring that he had learned this great and important truth from the apostles, and delivered it to the church.

* The *Valentinians* and *Mercionites*, with whom *Ireneus* is here arguing, held many strange and absurd notions concerning the being who made and governed the world, and whom they represented as a creature subordinate to the Almighty. Hence is he so particular in describing whom he means when he speaks of God.

† Thus we see *Ireneus* must have had the truth by tradition only at second hand. He is therefore a very competent witness of what was delivered.

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There is likewise an epistle of Polycarp* to the Phillipians most excellently written, by which those who desire it, and are mindful of their salvation, may learn what was the character of his faith, and the truth which he preached. And finally we might also mention the church at Ephesus founded by Paul ; and with whom John continued until the times of Trajan ; who must be a true witness of the apostolical traditions.

Such being manifestly the case, we ought not to look elsewhere for that truth which it is easy to find in the church ; since the apostles, as into a rich depository, have hither conveyed in full store every thing relating to the truth : so that every one who pleases may hence take the waters of life. This is the gate of life ; all others are thieves and robbers. For which reason they should be avoided, and that truth which is delivered in the church be sought for and learned with the utmost diligence. For is it not manifestly every one's duty, when any the least doubt or difficulty arises in his mind, to have recourse to the most ancient churches, in which the apostles were conversant, and draw from thence what may render certain and clear the present doubt ? If they had not left us any written scriptures, ought we not to follow the authority of that tradition which they delivered to those to whom they committed the churches ? To this authority many barbarous nations, who have believed in Christ, submit themselves ; having the words of salvation written in their hearts by the spirit, without paper and ink, and diligently preserving the early tradition ; believing in one God the maker of heaven and earth, and of all things that therein are, through Jesus Christ his Son.†

Iren. B. iii. Chap. 3 and 4

* For this epistle see March Magazine, 1806.

† This reasoning of *Ireneus* concerning tradition, and the authority of apostolical practice applies equally to us, as to those to whom he immediately wrote. Do all professing christians, nay, do any consider this so much as they ought, and regulate their faith and conduct accordingly ? Are they not rather much more apt to be carried away with every wind of new doctrines, new teachers, and new-fangled systems of divinity ; not duly considering that what is new in religion must be false.



The Brazen Serpent a Type of Christ.

" As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

THE brazen serpent is here set forth as a type of Christ on the cross. The Israelites in the wilderness were bitten of fiery serpents, and many of them died. The brazen serpent was erected that every one that was bitten, when he looked upon it, should live. All mankind were infected with the poison of the old serpent, the first deceiver ; they are wounded by the deadly sting of sin. Christ was "*lifted up*" on the cross, that he might "*draw all men*" to behold him for the salvation of their souls. But what resemblance can we discover between the serpent or a pole, and Christ on the cross ? Their most striking qualities are directly op-

posite. The serpent is unclean and venomous ; but Christ is holy, benevolent, and without guile. This point I shall attempt to illustrate.

According to the figurative language of holy scripture, the wicked are of "the seed of the serpent;" and John the Baptist called them "*a generation of vipers.*" The serpent is venomous, and the wicked are spiteful and malicious. The serpent carries its poison in its mouth, and has a double tongue ; and the wicked, though they are sometimes smooth and flattering, always carry "*the poison of asps under their lips.*" Its way is crooked ; and they are "*froward in their paths*" and deceitful in their dealings. It goes upon its belly, and they are given up to base appetites and earthly affections. For these reasons, and because the first sin entered by our following the devices of the old serpent, man, in his fallen state, finds his own likeness in the serpent, and is accordingly represented by it in holy scripture.

As it was requisite that the nature which offended should suffer, Christ took our nature upon him, though without sin ; and at the time of his crucifixion he *bare our sins in his own body on the tree,*" the Lord having "*laid on him the iniquities of us all.*" The serpent on the pole was therefore a fit emblem of Christ, in our nature and stead, suffering the cursed death of the cross. And we are hereby forcibly taught to crucify the *old man*, the nature represented by the serpent, and utterly to abolish the whole body of sin by mortifying the deeds of the flesh.

It has been observed by naturalists that the serpent is capable, perhaps beyond all other animals, of bearing an astonishing degree of abstinence without much apparent loss of vivacity. In this case, however, as it secretes but little poison, it is not much disposed to do injury, and becomes almost a new creature. A serpent on a pole was a sign of Esculapius,* and may be considered as an emblem of *health*. Perhaps it was designed to teach that abstinence subdues the *noxious* humours of the body ; and that temperance is *necessary* to health, cheerfulness and good will. And why is not a *seasonable* evacuation of the stomach by abstinence safer and more agreeable to the simplicity of nature, than by emetics ? The "*lifting up*" of a serpent from the earth, and of course from its *food*, and fixing it aloft on a pole, is clearly expressive of abstinence and mortification : and this was a lesson peculiarly necessary to the Israelites at the time "*Moses lifted up*" the fiery serpent in the wilderness ; for the very reason of God's sending the fiery serpents to afflict the people was this their complaint : *There is no bread, neither is there any water ; and our soul loatheth this light bread.*"

But on whatever ground these conjectures may rest ; cer in it is the wisdom of God has recommended the practice of *fasting* ; and the Lord of life has declared ; "*Whosoever will follow me, let him deny himself.*" And blessed is he who shall find by his own experience the truth of that apostolic saying : "*Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come.*"

* Esculapius, the Roman God of health, was *subsequent* to the time of Moses.

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History of the Church in Waterbury.

[Continued from page 133.]

THE American war being brought to a close in 1783, and the colonies declared independent of the British empire, it became inconsistent with the *society's* charter any longer to continue their salaries to missionaries in this country. Of this Mr. SCOVIL received notice, and at the same time an offer of a handsome augmentation to his income, provided he would remove to the Province of *New-Brunswick*; where the government likewise held out very generous encouragement to clergymen, in salaries and bounties in land to themselves and families. On these offers Mr. SCOVIL deliberated long and seriously. Having spent twenty-five years, in his native town, among his early friends and connections, in the exercise of his clerical functions, and that to the mutual satisfaction of himself and parish, it was no easy matter to resolve on a proper line of conduct: nor did he resolve until after his offer to remain where he was, provided his income should be kept up to what it had originally been, was rejected.

His best friends, and those most attached to the interest of the church, would gladly have complied with his offer, but they were over ruled by others; and he resolved in 1785, to forego every consideration inviting him to stay among his early friends. This resolution was lamented by all, and blamed by some of his best friends. But those who were disposed to blame should have remembered that he had a numerous family, for whom it was his duty to provide; and this he could not do with the means which would have been in his power. And if any one is still inclined to think him censurable, they should recollect that a clergyman situated as he was, having the unanimous good will of his parish, can have no motive to remove, but a strong sense of duty either to the church at large, or to himself and family.

Notwithstanding Mr. SCOVIL's resolution was taken, yet he did not leave the church altogether vacant until the lapse of three years; for his family was not removed; he himself spending his summers with his new parish, and his winters in Waterbury, officiating as usual.

About the time we are now speaking, of the members of the church having considerably increased in the society of Salem (part of Waterbury) they formed themselves into a distinct parish. Thus were there now two congregations grown out of the original stock, both of which are flourishing, and have handsome new churches. This is a substantial proof that Mr. SCOVIL did not stand idle in the vineyard where he was placed. His labors were indeed abundant; and what he planted was watered by God, that it might bring forth fruits of increase.

The vacancy that now commenced [1788] in the rectorship, continued several years; during which the Rev. Messrs. Foote and Blakslee officiated here, each some time. Settlements were proposed, but nothing decisive being done; they removed elsewhere and are since deceased, both of them in early life.

From the circumstances that lead to the present vacancy, it was naturally to be expected some want of zeal and exertion would follow, if not a considerable defection of numbers. But of the latter there were few instances, if any, such was their attachment to the church ; while of the former there seems to be some evidence from the length of time they suffered themselves to remain vacant.

In 1791 however, the *Rev. Seth Hart*, then a candidate for holy orders, read prayers here during several months to very universal acceptance ; and the next year he was ordained, and took the charge of the parish as rector, officiating one half of the time here, and the other half in Salem and Woodbury.

After remaining seven or eight years in a state of partial derangement and uncertainty, without a settled clergyman, well founded hopes were now entertained by the seriously disposed, that they should long enjoy the stated administrations of the gospel in peace and harmony. But these hopes were not of long continuance ; for towards the latter end of the year 1794, *Mr. Hart* was removed by his own desire to Wallingford, and soon after to Hampstead on Long-Island ; where he still remains an active and useful clergyman.

As a proof that his labors while here were productive of much good by inspiring his flock with union, zeal and liberality, we have now to take notice that at his departure a company of subscribers purchased his house and five acres of land situated in the centre of the town, and then conveyed it to the use and benefit of the church forever. As the old *glebe* house, for want of care had been suffered to go to ruin (a thing which too often takes place in country parishes) this, it was considered, would be a great accomodation to a future clergyman. Among the foremost names on this list of subscribers stands *Ard Welton*, a son of that *Mr. Welton* who has been already mentioned with deserved commendation.

But this is not the only proof of an increased spirit of liberality and zeal for the church, and the promotion of God's worship : for the old church having now stood rising of fifty years, being out of repair, and moreover too small to accommodate the present congregation, it was resolved to build. Several abortive attempts had before been made. But now it was entered upon with spirit and resolution ; and in August 1795 a frame was erected, 54 feet by 42, with a steeple. The congregational society in the town having begun to build at the same time, a spirit of emulation took place to outvie each other in elegance. In consequence of this, few country churches have been more handsomely finished. The workmanship is indeed not rich but neat, and it has on the walls some paintings which have attracted the notice of good judges. The whole was carried on under the direction of the beforementioned *Mr. ARD WELTON*. And so great was the confidence reposed in his judgment and integrity, that a contract was made with him to complete the building according to his own taste, and present his bills for payment. The expenses were defrayed partly by subscription, and partly by a tax. In a little more than two years from the erection of the frame the whole was completed, and ready to be dedicated to God's service.

In October 1797, the congregation assembled for the last time in the old church which had now stood fifty-four years. On this occasion an appropriate discourse was delivered, in which a solemn leave was taken of that building in which God's people had so long met to sing his praise, and hear the words of eternal life ; to petition for his favors, and eat and drink at his table.*

The old church being thus resigned to secular uses, on the first day of November following, the new one was, by deed, solemnly dedicated to God, and consecrated to his service by the Right Reverend Bishop Jarvis ; this being the first time he officiated in his new capacity, after his own consecration.

During the vacancy in the rectorship, which continued all the time the church was in building, the Rev. *Alexander V. Griswold*, and Rev. *William Green* officiated each for some time, but neither of them inclining to settle, they removed elsewhere, and Mr. *Green* soon after deceased. But now after so much exertion for an elegant church it was resolved in earnest to have the ordinances of the gospel administered regularly by a settled clergyman. Accordingly in December of this year the Rev. *Tillotson Bronson*, who had for some months been officiating here, was invited to take permanent charge of the parish. This invitation he accepted, for three fourths of the time in Waterbury, and the remaining fourth in Salem. This evinces the truth of what that venerable man bishop *Seabury* often used to say, "that he never knew a parish the poorer, or even led to think themselves so, in consequence of their exertions for the Church of God." Without any material addition of numbers, and notwithstanding a considerable debt was contracted on account of the building, it was still the universal opinion that they were able to contribute more towards supporting the ordinances of religion than ever had been done before. Whence came this about ? Piety will say that it was from the blessing of God.

Subsequent to the very first beginning of the church in this town up to the period now under view, there are no documents at hand by which to estimate its numbers and gradual increase. It is well remembered however that there has been a constant accession from

* An extract from this discourse, on account of its singularity, may perhaps be gratifying in a note.—"Thus blessed by the good providence of God, you have grown and multiplied until this first house will not accommodate your numbers ; and God has enabled and disposed you to build anew in great beauty and elegance, where you are henceforth to pray for a continuance of these blessings. In the mean time, call to mind that love and gratitude, thanksgiving and praise are due to the author of all good, for the many favors that have been showered down on this house, and those who have here called on his name. But those invocations are now to cease in this place. No more shall the praises of God resound within these walls. No more shall the sacred bread be here broken, and the wine poured out, a feast for pious souls. None shall ever hereafter in this place be washed in the sacred laver of regeneration, nor shall the words of eternal truth be any more heard from this desk. On the sacred day of rest, silence is henceforth here to reign, and soon will ruin and desolation mark this consecrated spot ; until in the next generation it will be unknown that here stood the house of God ; that here men were wont to assemble and prayer to be made. Thus pass all temporal things ; and thus shall the world itself pass away, and men no more worship in temples made with hands ; but all who are found faithful shall meet together in that spacious temple whose builder and maker is God.

other denominations, and few defections. Large numbers have indeed never come over at a time; but the uniform rationality of the doctrines of the church, and her practical order and harmony commonly observable, have been here slowly working their way into the minds of considerate people; so that with the natural course of population, at the time we speak of, there were about 150 who paid taxes; of course according to the common computation of five to a family, the whole number of souls was from seven to eight hundred. And although there has been the same gradual accession since, yet there have been also considerable emigrations from the church into other parts of the country, so that the number is not materially increased; perhaps 800 souls may be reckoned as its utmost number.

And now having brought this history down to a late period, there remains little more to be said. The church being once more settled and in a regular way, there was thought to be a fair prospect of continued prosperity. From the flourishing state of the country in general, and of the farming interest in particular, the stipulated support was easily paid; and peace and general harmony prevailed. For several years nothing occurred worthy of remark.

But in 1804 it was resolved to sell all the glebe lands, and convert the price into a permanent fund for the use of the church. This measure was objected to by many influential members; but their objections were overruled. And when the uncertainties attendant on such funds are considered, the wisdom of the measure may well be doubted. With respect to those lands which, as we have mentioned, were deeded to the *Society* in England, there can be no manner of doubt. If that corporation should interpose, a conveyance from the parish would be rendered void.

Towards the close of the next year 1805, the Rev. Mr. *Bronson* from the enhanced expenses of supporting a family, growing out of the present high price demanded on all the necessaries of life, found himself under the necessity of asking for a proportionable increase of his income. This, though advocated by many of the more substantial friends of the church, and of the institutions of religion, was refused. In consequence of which in June last, he took his final leave in a farewell discourse, and retired with the approbation of the bishop of the diocese. And thus the church in Waterbury is again vacant.

It is a circumstance somewhat singular, that there are four clergymen now living who in succession have had the charge of this parish, (viz.) Dr. *Mansfield*, Mr. *Scovil*, Mr. *Hart* and Mr. *Bronson*, all of whom relinquished the cure by their own desire; and no one of them, but what lived in good harmony with his parishioners while the connexion lasted. And out of near a dozen who have, since the foundation of the church, officiated here, no one has died in Waterbury; but several soon after their removal: among these Mr. *Foot*, Mr. *Blaklee*, and Mr. *Green* have been mentioned.

To conclude, it is certainly to the honor of this church that they have not fallen into unfriendly divisions on any occasion; and have now as much union among themselves as ever, with a favorable pros-

pect of settling the Rev. *Horace V. Barber*, a young gentleman in deacon's orders, who has officiated here ever since they became vacant. And for the honor of the church, and the interest of true religion, it is sincerely to be wished they may soon place themselves in a way to enjoy permanently all the privileges of Christians, and the ordinances of the gospel of peace.

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The Observer.

FOR THE CHURCHMAN'S MAGAZINE.

MR. EDITOR,

PURSUING my reflections upon the church, I come, in the next place, to consider how it ought to be used. Since it is a matter of no small consequence to every one to know to what purposes the edifice may be applied, and to what only ; I have copied into this number the deed of dedication, as used in Connecticut, whereby to decide the question and set it in the most conspicuous light. It is, I believe, the draft of your late excellent bishop, Dr. Seabury ; whose virtuous and apostolical care of this your church, particularly endeared him to every member of it. As this deed is probably in the hands of but few, and understood and attended to by still fewer, I conceive that the insertion of it at full length in your miscellany would be attended with beneficial effects. The form may be different from those used in the other states, though its import and ultimate end must be the same.

“ Forasmuch as Almighty God has been pleased to put it into the hearts of the parishioners of the Protestant Episcopal Church in to build a church in said parish, for the celebration of his worship according to the liturgy of the Protestant Episcopal Church of the United States of America, and has in the course of his good providence enabled them to complete the same ; and as it is their full purpose and earnest desire, that the said church (to be called church) be dedicated to the worship and service of Almighty God, according to the liturgy aforesaid.

Therefore the said parishioners, being legally assembled in society meeting in said parish, on the day of did unanimously resolve and vote, to request the right reverend doctor their diocesan bishop, to attend in, and consecrate the said church, to the worship of God, according to the liturgy aforesaid ; and at the time of said consecration a deed of dedication should be made and delivered in common and usual form.

And the said parishioners, at the aforesaid meeting, did unanimously vote that the church-wardens, Messrs. be a committee to execute and deliver, in the name of said society, said deed of dedication.

Therefore pursuant to the several votes of said society above referred to, and for the reasons aforesaid—we the said church-wardens and committee of said society, do by these presents, for ourselves in the capacity aforesaid, and for the rest of the members of said society and successors, dedicate, appropriate, give, and grant the said church, by us and them erected, unto Almighty God our heavenly king and Father, to be consecrated and set apart for the use of his holy worship and service, according to the liturgy aforesaid, divesting ourselves of all right and title, and disclaiming all authority ever hereafter to employ it in any common or profane use. And we the said church-wardens and committee do now acquaint the right reverend doctor our diocesan bishop therewith, and in behalf of said society do request that he would consecrate the said church to Almighty God, and set it apart to be forever hereafter employed in his holy worship and service; hereby promising in behalf of said society and their successors, as far as in us lies, to take care of the repairs of said church, that it may be kept, together with its furniture, sacred utensils and books, in a decent state for the celebration of divine service; and also that we will, as God shall enable us, endeavor always to procure and support a minister in priest's orders, to celebrate God's holy worship in said church, according to the liturgy aforesaid.

In witness whereof, we the said church-wardens and committee have (in behalf of said society) hereunto set our hands and seal this
day of Anno Domini

In presence of

The most prominent feature of this instrument appears where the wardens and committee, in behalf of themselves and the parish, disclaim all authority to employ the church in any *common or profane* use. To use it therefore for any secular purposes is sacrilegiously assuming a power, which has been most solemnly relinquished. But since it has been found necessary, for want of other accommodations, to conduct the parish business in the church, and for want of vestry rooms sufficiently large, to perform it in the body of the church; it behoves the members so to conduct their business there, as to infringe as little as possible upon the solemnity which the situation ought to inspire. If the church be made the scene of *vain jangling*, and of words and actions that *do but engender strife*, the result will most assuredly be, that all reverence for the place will be extinguished in the clashing of confused passions: whilst the return of Sunday's service will rather revive the remembrance of contention and strife, than inspire those ideas of solemnity and reverence which are due to the house of God.

Hence that which is thought to be necessary, often becomes in the end a source of much evil.*

We are expressly certified in this deed to whom the church exclusively belongs. A transfer is here most solemnly made to Almighty God, upon the same principle that one man executes a deed of gift, in favor of another. Henceforth the builders are to consider themselves as having no farther right in the edifice, than what is lodged in their hands as stewards of God, who are entrusted with the care of using it as the deed directs. Neither can a retraction be made, lest in the undertaking, the imputation of sacrilege, with its sure, though often delayed punishment, be found to pursue the offender.

The pitiful excuses made by some for not dedicating their churches, are too weak to deserve our censure, and manifest that the proprietors are either ignorant of the nature of the conveyance, or distrustful of God's providential care; if the former be the cause of hindrance, it is hoped that an attentive perusal of the deed here inserted will entirely remove it; if the latter, we have only to say, that the piety of men is to be little accredited, who neglect to *dedicate* to God a building ostensibly erected for his service, and even dignified with the appellation of the *house of God*. An undeserved appropriation of an edifice of cost and beauty to the service of God, done sincerely and without sinister views, is an act of piety much to be commended, and is doubtless such as will render the performers worthy objects of God's favor; but we are certified by no substantial reason, that God will bless with his presence and favor a building unnecessarily delayed to be dedicated to his service, or even the proprietors thereof.

The attention of the reader should also be arrested with the stress, that is laid upon the Liturgy throughout this deed of dedication. "According to the Liturgy of the Protestant Episcopal Church of America," do the people desire, according thereunto does the bishop consecrate their church. Here the use of it is absolutely defined, and the frequent repetition of the terms, fully demonstrate what emphasis and energy is laid upon this circumstance. The propriety of constituting the Liturgy in this case as a foundation, is obvious to every episcopalian; it being the criterion of a churchman; a compendium of divinity comprehending all things necessary to doctrine and discipline. What a degree of contradiction, and inconsistency must then be attached to the conduct of those members of the church, whose *itching ears* instigate them to open the sacred door of that desk, dedicated to God upon so peculiar and definite a foundation, for the admission of a self-instituted

* As unavoidable as the practice of thus transacting the parish business may be, still we have reason to think that in the execution of it, a due degree of veneration for the place is not always observed. May I not justly call in question the propriety of metamorphosing the desk into the chair of a moderator, or a table for a scribe? Indeed this bears hard upon an infringement of the sanctity of the place, and looks too much like putting to a *common use* that part of the church which is universally allowed and esteemed as claiming the greatest share of our reverence.

preacher, whose only recommendation to the notice of mankind may be his inveterate enmity to the forms and Liturgy of that church, within whose sacred walls he has gained admittance ? Then are our unaccustomed ears constrained to hear doctrines contradictory to those upon which the church is founded and dedicated ; contrary to that *form of sound words*, usually proceeding from the same pulpit. Those who show patronage to such things, may be conceived to reason with the wicked in the Psalms of David, who confidently exclaim, *tush, God hath forgotten.*

OBSERVER.

The Duties of Priest and People

Deduced from the consideration that he is "*The Messenger of the Lord of Hosts.*" Preached before the Convention of the Protestant Episcopal Church of Connecticut, holden at Newtown Oct. 8, 1806. By the Rev. HENRY WHITLOCK, Rector of St. Paul's Church, Norwalk.

"*The Priest's lips should keep knowledge, and they should seek the law at his mouth ; for he is the messenger of the Lord of hosts.*" Mal. 11. 7.

A PRIEST is a person appointed of God, a mediator between heaven and earth. He acts as a *messenger* from God to the people, and as an *intercessor* for the people to God. The only true priest *in himself* is Christ Jesus ; who, by the stipulated price of his blood to be shed in due time, purchased from the Father the kingdom over our fallen race, and thus became, both before and after his incarnation, the only Mediator between God and man. From Him, the fountain of the priesthood, all priestly ministration, whether Patriarchal, Mosaic, or Christian, derives its whole efficacy.

He is the author and finisher of the religion of faith, the only true religion since the commencement of his mediatorial kingdom. Being the *Light of the world*, he is the original teacher from whom all other teachers of true religion derive their knowledge. Being *the messenger of the covenant of life and peace*, he is *eminently* the priest whose lips keep knowledge, and at whose mouth the law is to be sought.

But the text has a primary reference to the Levitical priesthood, and is also equally applicable to the christian ministry. It affirms that *The priest is the messenger of the Lord of hosts*, adducing this as the reason that *his lips should keep knowledge*, and that the people *should seek the law at his mouth*.

From this reasoning we are taught that moral and religious knowledge is a message from God communicated to mankind through the medium of priesthood ; that it therefore originates from *Revelation*, not from *human reason or nature*.

This doctrine is supported by many passages of scripture, and by the experience of mankind. We read that it is God " that teacheth man knowledge, and the inspiration of the Almighty giveth him understanding ;" and that " faith cometh by hearing, and hearing by the word of God." The first man was under his imme-

mediate teaching, and held familiar converse with him. From no other teacher could he learn the will of his Maker, and the necessary arts of life.

The celebrated Mr. Locke has entirely overthrown the doctrine of *innate* ideas of right and wrong ; a doctrine which is the cornerstone of infidelity. Adam was created, as all men are born, without any *inherent* store of knowledge ; the mind being like white paper, void of all impressions. The necessary instrument of instruction is language ; and accordingly we begin with it in the teaching of children. Adam had not the knowledge prerequisite to contrive his own language ; for knowledge enters the mind by the *vehicle* of language ; which must therefore previously be taught ; and none could teach him but God. The first use of language was to communicate the thoughts of God ; which could not be done but in the words of God : and the Hebrew language is thought by many to bear evident marks of a divine origin, being so constructed as to convey knowledge which none but God could reveal. It was the decided opinion of the late learned and pious Dr. Johnson, (whose memory will be a lasting honor to the church of Connecticut,) that "the Hebrew was the first language, taught by God himself to mankind, and the mother of all languages and eloquence ; which lends to all other languages and borrows from none."* This opinion is indeed controverted as all other things are : but we have abundance evidence that Revelation was the first principle of all knowledge, and necessary to the existence of true religion : and that all *false* religion has arisen from perverting and corrupting the *true*.†

This argument strikes at the root of the *religion of nature*, the boasted offspring of human reason ; a religion erroneously admitted by some as the foundation of revealed religion, but invariably set up in opposition to it by the enemies of revelation. These asserters of natural religion exhibit some moral precepts which *sound* admirably : but every thing valuable is borrowed from the scriptures, and whenever they speak not according to these there is *no truth in them*. "The world by wisdom knew not God ;" and without the knowledge of God, it is impossible to frame a true religion.

Suppose that God, after he had created our first parents, had revealed to them neither the existence of himself, nor a future state ; had taught them neither language, law, nor arts ; and in this state of perfect ignorance had left them to roam among wolves and bears in the wilderness. Would they have set themselves at work to invent a religion ? It is an absurdity. For if mankind, when favored with the light of revelation, have often fallen into idolatry ; would any ever have emerged from a state of perfect ignorance into

* Chandler's Life of Dr. Johnson, page 119.

† It is not highly probable that the *original language* and the *original religion* would be handed down together ; and that the *confusion* of the one true language and the *corruption* of the one true religion would also accompany each other ? and when we read that "Babylon" i.e. Babel, is "the mother of harlots ;" may we not plainly understand that she is the mother of *false* religions ?

the light of true religion? If they *lost* the knowledge of the true God when they had it, would they of themselves have discovered the true God and the worship due to him, had they been left utterly destitute of religious knowledge, and even of language? "The example of the whole heathen world," says the Rev. William Jones,* "yields us a demonstration that wisdom in religion is not natural to man; the very supposition is an absurdity, contrary to fact and reason."

This supposed natural religion is confuted by nature itself. For we discover the sun, not by a light within ourselves, but by the light which comes from the sun: and we discover God, not by our knowledge, but by knowledge revealed from him as we could see none of the *natural* objects which surround us, without the light of the sun in the heavens; so we could discover nothing concerning the *spiritual* world, but by the light of Revelation from above.

If there be a natural religion, it must be made by *man*; for we know of no religion from *God* but the revealed religion; and what is fallible cannot produce what is infallible. A religion framed by human reason must therefore be *erroneous*, and it must be *imperfect*, as not extending to the operations of the heart. It must also be utterly *destitute of authority*; for what man or number of men have a right to form a religion that will be obligatory on the rest of mankind? None but God could make a perfect law reaching the thoughts and intents of the heart, and binding the consciences of men by an universal obligation. And as "all power is of God," no human legislature can, *of right*, enact any laws but such as are already *virtually* contained in the divine law.

I have been the more full on this subject, because infinite mischief has arisen to christianity by adulterating it with a cold speculative morality; by which means the observation of *an opposition between the pulpit and the desk*, has been too often verified. We ought to understand and confess that we are indebted to God for *all* we know of religion; that this knowledge is communicated from him by way of *message*, and that the priest is his *messenger*.

Jesus Christ, the great High Priest is *eminently* "the messenger of the Lord of hosts." He is styled by the prophet "the messenger of the covenant;" and by St. Paul, "the *only* mediator between God and man, the apostle and high priest of our profession." But he hath other priests and apostles or messengers under him, officiating in his name, and by his authority. Moses was *sent* to the children of Israel by this second person in the Trinity, stiling himself I AM, a name which Christ applies to himself. The priests of the Mosaic dispensation were of course messengers of the same divine person. John the Baptist was more explicitly his messenger, sent before his face to prepare his way before him. And the priests of the New Testament were his messengers in the fullest sense, as appears from his own words: "as my Father hath sent me, so send I you." He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." Thus Christ is

* Jones' Works, vol. 12. page 314.

the only immediate messenger of God ; and all other priests are either mediately or immediately the messengers of Christ.

The priest being " the messenger of the Lord of hosts, his lips should *keep* knowledge. Without the appointment of an order of men to *keep* knowledge, the way of salvation would be *lost*, and mankind would soon return to the blindness and darkness of nature. The message committed to the priesthood should therefore be preserved pure and entire ; should be set forth as the word of God ; should be published as the " law of truth," as " the light of the world," and as containing the only " covenant of life and peace."

Like the *ark* in which the tables of the Mosaic law were kept and preserved ; the priesthood is the appointed *witness and keeper* of the word of God ; but is without power to add or substract a tittle. It is also the authoritative *interpreter* of the word of God ; but can give no other interpretation than is conceived from the word itself, by comparing things spiritual with spiritual.

We shall receive much light on this subject, by considering the particulars of the priestly office and character as delivered by the prophet in the two verses preceding the text.

1. " My covenant was with Levi of life and peace." As soon as the covenant of *works*, made with Adam, became frustrate through disobedience ; the covenant of *grace* succeeded ; in which it was promised that " the seed of the woman should bruise the serpent's head." Death and the displeasure of God was the penalty of the first covenant ; " life and peace" was the promise of the second. This covenant of the promised seed was confirmed of God to Abraham in these words : " In thy seed shall all the families of the earth be blessed." To this covenant, 430 years after its confirmation to Abraham, the Mosaic " law was *added*, because of transgressions, till the promised *seed* should come," that is, till *Christ* should appear in the flesh. Under the Mosaic dispensation, this " covenant of life and peace was with Levi," the priesthood being limited to his family. This covenant was entered into by circumcision, and confirmed by the offering of sacrifices ; all of which had respect unto the sacrifice of the death of Christ, which is the only source of " life and peace." And as none but the sons of Levi were authorized to offer up these sacrifices for the people, the covenant of life and peace was committed to *their* ministration. The covenant of grace is now with the priests of the New Testament, who admit men into it by baptism, and administer to them the commemorative sacrifice of Christ's death ; whereby they have " peace" with God, and eternal " life."

2. " The law of truth was in his mouth, and iniquity was not found in his lips." The *moral law*, a perfect rule of duty, was given to Adam ; and though violated is still in force, and not one jot or tittle of it shall fail till heaven and earth pass away. Through original transgression the whole human race are by nature born in a state of sin, being born under the law, and of course under the sentence of death. This law, being perfectly fulfilled by a person in our nature, was manifested thereby to be holy, and just, and good ; and the person fulfilling it as our substitute, became " the

Lord our righteousness," in whom alone we can be *justified* in the sight of God. The gospel contains both "the law" of God fulfilled, and the *grace* of our Lord Jesus Christ offered to his faithful, penitent and obedient followers. In it "mercy and truth are met together, righteousness and peace," before at variance, "have kissed each other." The gospel therefore is "the law of truth;" and having been "preached to Abraham," it was handed down to his children, and preached by the priests of the Mosaic law, which was "a schoolmaster to bring men to Christ," being in *shadow* what the gospel is in *substance*. It was characteristic of the priest, that this "*law of truth*," (though not in so luminous a form as afterwards in the mouth of Christ and his apostles) "was in his mouth;" and that "iniquity," any thing contrary to this law, "was not found in his lips." He did not corrupt the law by any false interpretation, or by any mixture of vain tradition, lofty imaginations, or the principles of natural religion, which is much the same as the heathen morality; and thereby make the law of God of none effect.

3. "He walked with me in peace and equity, and did turn many away from iniquity." To "walk with God" is to live in constant communion with him, having a lively sense of his presence, and endeavoring above all things to please him through the righteousness of faith, and by "giving glory to his name." By thus walking with God, the priest enjoyed "peace" of conscience, and was perfected in that "equity" which taught him to do justice to his neighbor, and to love him as himself. Such a holy and exemplary life in a preacher of righteousness has great efficacy in "turning men from iniquity to the love and practice of the truth." But when the life of a priest gives the lie to his doctrines, they will gain little credit or influence; for the voice of example is always more persuasive than the voice of precept.

[To be continued.]

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FOR THE CHURCHMAN'S MAGAZINE.

Efficacy of the Nature of the Heavenly Joys, or an attempt to show that all are not equally happy in the Kingdom of Heaven.

1 Corinthians, xv. 41. 42.

"There is one glory of the Sun, and another glory of the Moon, and another glory of the Stars; for one Star differeth from another Star in glory, so also is the resurrection of the dead."

THE apostle Paul, in explaining the nature of the resurrection, and illustrating our condition in a future world of glory, does it by referring us to our senses, by which we perceive there are various degrees of beauty, splendor, and magnificence among the heavenly bodies. *So also* says he, *is the resurrection of the dead*. Hence it is manifest that the doctrine he teaches is, that there will be different degrees of happiness or glory in the kingdom of heaven; a truth which men sometimes seem to doubt or deny.

Let us then enquire what lights we can derive from scripture and reason in confirmation of this truth.

The uniform language of scripture is, that among angels those glorified spirits who were always blessed and happy in the presence of God, there are different degrees of glory; for we read of *Angels*, and *Archangels*, *Cherubims* and *Seraphims*; of *Angels great in power and might*. Greatness and goodness must go hand in hand among those happy beings; if then some are greater in power and might than others, they must be better; if some are more glorious than others, they must be more deserving of that glory; and therefore more holy and pure in the sight of God, more zealous and fervent in his service. If then there are degrees among angels, why not among the spirits of just men made perfect in heaven.

Our Lord tells us there are many mansions in his Father's house. And what can we reasonably understand by this, but that there are many degrees of happiness and joy, many stations or conditions of entertainment at the heavenly banquet. A mansion is a place of residence fitted for ease and enjoyment; a retirement from the business and cares of the world; such is the ordinary meaning of the word among men; and our Lord used it to point out the rest in heaven from all the evils and afflictions of this transitory and vain life; and by his saying there are many mansions, it looks reasonable he should mean to be understood, that they are of different degrees of excellency, fitted to different degrees of enjoyment. If all were alike, it would have been most natural for him to have said, his Father's house was a large mansion, in which all should be alike entertained.

But in the next place we have the parable of the talents, in which this doctrine is directly taught; for the Lord says to the faithful servant who had gained the five talents, *have thou dominion over five cities*; and in like manner to him who had gained the two talents, *have dominion over two cities*. Here the reward is the same in kind, but different in degree. And as this parable has express reference to the day of judgment when rewards are to be distributed to the faithful servants of God, and their eternal state fixed, it is most manifest from it that there will be different degrees of enjoyment in heaven; we cannot understand the intent and meaning of this parable in any other light.

All these passages speak the same language with the apostles where he illustrates the resurrection state, by referring us to the different degrees of glory and splendor in natural objects of sense. As when he says, *the glory of the celestial is one, and the glory of the terrestrial is another*. And among celestial, as heavenly bodies, there are different degrees of glory, as of the sun, moon, and stars; and also among stars, some are more bright and shining than others, *for one star differeth from another star in glory*; so also is the resurrection of the dead. So shall the dead when they rise differ from each other in glory, doubtless according as they are more or less worthy in the sight of God. Many other passages in the bible might

be found from whence we might draw the same conclusion, but these are enough to show that it is a scripture doctrine.

And when we come to examine the subject by the light of reason, we shall be obliged to the same conclusion as we get from scripture. All the works of God from the least to the greatest, are marked with different degrees of perfection and glory. Of mere inanimate things some are vastly more exalted than others, more curious in form and contrivance; more wonderfully put together, and better adapted to our use. Among animals some are more wise and sagacious than others, of better tempers and dispositions, and have a far more exalted nature. And when we compare those of the same kind, we find great degrees of difference in excellency and usefulness. And if by the light of revelation we look above man to angels, we find the same difference marked by the hand of God. Hence we are led to argue the same difference of excellency, and consequently of glory and happiness among men. God delights in the infinite variety of his productions, ascending in harmonious order, from the least to the most perfect; from the mite of inanimate matter to the highest archangel. Why not then degrees of excellency among men? And if there are degrees of excellency there must be degrees of happiness, for one will be in proportion to the other.

Again, when we come to examine the different tempers and characters of men on earth, we find their moral qualities infinitely various, some more and some less good and holy. Hence we can but conclude that God will suit his rewards to the deservings of each one; and therefore that there will be degrees of happiness in heaven. For we are told that every one shall receive *according to the deeds done in the body*; and as these must be different, so must what they shall receive be different. To imagine, in short, that all in a future world of glory will be exactly equal, is contrary to the whole order and economy of God's works; and as unreasonable as to say that all men are equal in this world, in their powers and faculties, in the endowments of body and mind; a proposition which every moment's experience contradicts. And therefore we may thus conclude, that there will be degrees of enjoyment among those who are admitted into the mansions of rest.

To this doctrine it may be objected, that it represents God as dealing partially and unjustly with his creatures, by making some happier than others. But this objection will disappear, if we consider that he was under no obligation to any of them, not even to give them existence. Whatever he gives is a matter of bounty; and surely he may do as he will with his own. Having given them what he pleased, if they improve his bounty, they may depend on a reward equal to their capacity, and to what they deserve. It is in this sense the apostle asks, *hath not the potter power over the clay of the same lump, to make one vessel to honor and another to dishonor?* He may make one being with capacities and powers for great enjoyment, and another for little. If this were not the case, how came he to create angels which are so much superior to men in power, glory and happiness. How came he to create so many or-

ders of beings inferior to men? These things, which we know to be fact, militate as much against God's perfect justice and impartiality, as the supposition of degrees of happiness in heaven among glorified saints. But the truth is, neither of them is unjust; for every one receives as much as is suited to his nature, as he is capable of enjoying; where then is the injustice? If God had made indeed beings with great capacities, and denied them the means of suitable enjoyment, he would have dealt partially. If among those of equal capacity, he had given some the means and withholden them from others, he would have been chargeable with injustice. But this the doctrine we are considering does not suppose. In the work of creation God is and may be sovereign and arbitrary, he may give and withhold without injustice to any one. But in governing and administering the affairs of his kingdom, his eternal perfections of justice and equity, oblige him to an equal deal among beings that are equal.

In order then to vindicate the sovereignty of God, let us not make him unjust, as those do, who suppose that he awards the bliss of heaven and eternal life to some, and condemns others to eternal woe, who are equally of his favor, merely because it is his sovereign will and pleasure. We know his will is sovereign; but let us not represent it as an unjust will. We know he is allpowerful and may do as he pleases with his own; but let us not represent him as willing to do wrong; but this he must do to create beings equal in capacity, and equal in goodness, and then destine them, some to infinite joy, and others to infinite misery, for no reason but because he will.

Let us rather represent him, suiting enjoyment to the capacity of every one; so shall we conceive of him as the merciful and holy God of christians, worthy of all love adoration and obedience. But this cannot be the case unless there are degrees of enjoyment in heaven. That some deserve more than others we cannot deny. Nearly as little can we doubt that some are capable of enjoying more than others. And although men know not each others capacities, so that they could exactly suit rewards to each one, yet surely God does. Although we see not men's hearts, yet there is one who seeth all things and will do right.

It may again be objected that different degrees of happiness will raise envy and destroy harmony in heaven. But I ask how so? If every one is conscious he has what he deserves, nay as much as he can enjoy, where is envy, where is murmuring, and complaining? But this will doubtless be the case. This now is the case in heaven. Every one knows he has what he deserves, what he can enjoy, and perfectly acquiesces in the dispensations of God; is perfectly willing that those who deserve and are capable of more, should enjoy more. With this all rest contented, and are happy.

In this world, surrounded as we are by temptations, hampered with gross and sensual passions, blinded and prejudiced with desires, swollen with pride, and embittered with anger and resentment, it may be difficult for us to comprehend how we shall be

able to see others enjoying more than ourselves without being disturbed and robbed of our happiness. But do we expect to carry all these gross sensual passions into heaven along with us? If we do, we have formed a very incomplete notion of future bliss; and it is to be feared are but illy prepared for its enjoyment. Let vain men in this transitory world, envy those who possess and enjoy a little more of its dross than themselves, yet the saints in heaven will have more exalted and purer views; they will know better how to enjoy God's gifts. Let the proud and the high minded be stung by the just or the unjust reproaches, or by the neglect of their fellow mortals, yet ought they to be sensible that if ever they get to heaven, it must be by being divested of such tempers, and being without deserved reproach; and when there, there will be none to reproach them undeservedly. Where then will be envy and strife about place, rank, and honor which now cause so much misery. Let the vain-glorious *here* boast their exaltation and despise others; yet let them know that heaven is no place for them, until they are become meek and lowly; and are perfectly willing to give every one his place and his due. In fine, let us form just notions of the bliss of heaven, of the peace and harmony that there reigns, and we need not fear being made unhappy, if some should be greater and more glorious than ourselves. Let us strive earnestly to divest ourselves of every unlawful desire, every inordinate passion, and God shall assist us to deserve, and put us in possession of heaven, where we shall be so happy as not to find room for envy or hatred, or the least wish to diminish the happiness of others.

If what has been thus said be true, we may fairly conclude from this doctrine that the joys of heaven will not be stationary, but that they will be for ever increasing. None will be so good and perfect but that they may be better, and who can doubt, but that in heaven the saints in the immediate presence of Almighty God, employed for ever in praising him will grow better, and more holy; in such a school, who would not learn? And if they grow better, they must of course be more happy. Since finite can never comprehend infinite, we may, to all eternity be making new discoveries of power, goodness, and holiness in Almighty God; and as he shall be more known he will be more adored and loved; and consequently his worshippers will be growing wiser and better.

Again, since there is an infinite distance between God and the most exalted finite creature, the most holy and seraphic angel round the throne that sings glory to his name, we may, to all eternity, approach him in perfection, yet leave an infinite distance between the creature and the Creator. How animating the consideration, that how great soever may be the bliss of heaven, yet it will be greater. The time shall come somewhere in eternity, when we who now grovel on earth, and see our God but darkly, shall see and know him, worship and serve him with the same zeal as does now the highest angel in heaven. The time shall come, after perhaps millions of ages, when we who now are cumbered with flesh, and subject to pains and sorrows, shall possess the like pure essence, and inconceivable bliss, as now falls to the lot of archangels, while they

shall have advanced as far beyond our measure as now they are, leaving room for us to follow to the same perfection. This ought to animate and encourage us and make us resolve to enter heaven foremost among saints. This ought to quicken all our faculties, and make us strive earnestly in the race. It should make us resolve that we will see no one before us in the heavenly road.

As we believe God to be the only perfect existence who changes not, it follows that all created beings are changeable. But in heaven this change can be only for the better : therefore an infinite progression towards perfection follows ; and hence an eternal advancement in happiness. What a glorious prospect then have we in our view ? After millions of ages have passed away the same improvement will be before us ; the same prize of perfection towards which we shall be pressing forward. This is representing the goodness of God as truly infinite. This is conceiving our heavenly inheritance as truly incorruptible and unfading.

He who sincerely believes these things, cannot do less than resolve to *run well the race set before him*. He who keeps them always in mind will assuredly so conduct, that his light shall shine more and more before men, who shall see his good works and glorify God in heaven. That progression towards infinite bliss, which shall never have an end, shall be begun in this present life. And thus virtue and piety are eminently encouraged by this doctrine of degrees in heavenly bliss.



Bishop Wilson's Prayer.

The following Prayer, Bishop Wilson constantly used on the anniversary of his receiving Deacon's Orders.

ALMIGHTY God, who of thy great love to mankind hast sent thy Son Jesus Christ to be the author of everlasting life ; who having perfected our redemption, sent abroad into the world his apostles, prophets, evangelists, and pastors, by whose ministry he gathered together a flock in all parts of the world, to set forth the praise of thy name. For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call me, though very unworthy of that great honor, to the same office and ministry, I render unto thee my most hearty thanks ; most humbly beseeching thee by the same thy blessed Son, that as thou hast given me a will, so thou wouldst give me power and strength, to serve thee in the sacred ministry of thy church, unto which I was as on this day called. To this end, give me, O Lord God, I humbly beg, a wise, a sober, a patient, an understanding, a devout, a religious, a courageous heart ; that I may instruct the ignorant, reclaim the vicious, bear with the infirmities of the weak, comfort the afflicted, confirm the strong ; that I may be an example of true piety and sincere religion ; that I may constantly speak the truth, boldly rebuke vice, and cheerfully suffer for righteousness' sake

“ Let my great Lord and Master, let his example, be always before my eyes. Let my days be spent in doing good, in visiting the sick, and helping their infirmities, in composing of differences, in

preaching the glad tidings of salvation, and in all the works of mercy and charity by which I shall be judged at the last day.

"Give me grace and courage that I may never desert my calling, though I should never meet with encouragement from the good things of this world ; but let my heart and its desires be there fixed, where true joys are to be found, and rewards laid up for those that serve thee faithfully.

"Grant, O Lord, that I may do nothing unbecoming an immediate servant and follower of Christ. Give me strength against all temptations, and especially against such as would draw me to dishonor thee and my holy profession ; that by me, and by all those over whom I shall be appointed thy minister, thy holy name may be glorified, thy kingdom enlarged, and that when I shall have preached unto others, I myself may not be a cast-away.

"Bless, O gracious God, all those that labor with me in this great harvest. Thou hast sent forth laborers ; O prosper thou our handy work ! Bless all degrees and orders in thy holy church, all bishops, priests and deacons ; that in all places they may set forth thy glory, and set forward the salvation of men. Give us all grace that we may often and seriously lay to heart the nature and importance of our calling, that these thoughts may make us diligent and zealous, and that our zeal may ever be concerned in matter of real moment.

"O God, look mercifully down upon this church in which I serve at thine altar ; purge all its members from all atheism, heresy, schism, superstition, and profaneness.

"And since thou hast appointed me to live in these times, in which the salvation offered by Jesus Christ is either despised or made ineffectual by divisions of contending parties ; grant, O Lord, that I may never be ashamed of thy gospel, but rather suffer as becomes a good christian, and that I may keep myself steadfast in the true faith, and not be tossed about with any winds of false doctrine, or the craft of men.

"O God, who hatest nothing that thou hast made, have mercy upon all Jews, Turks, and infidels ; fetch them home, blessed Lord, to thy flock, and make them one fold under one shepherd.

"In an humble confidence that thou, O God, wilt graciously receive the petitions of all those who, in the name of Jesus Christ, call upon thee ; in his name and for his sake, I most humbly offer these my supplications and prayers this day of my ordination, beseeching thee to say Amen to these my desires, and to all other my petitions, which I shall offer, according to thy will, to thy divine majesty."



A new History and Illustration of the Common Prayer.

[Continued from page 143.]

THOUGH it may be apprehended, that in speaking of the Psalms, both human invention and human eloquence have nearly exhausted themselves ; yet, in proportion, as we are inclined to give credit to a late elegant writer, upon the morning and evening prayer,* we find ourselves disposed to coincide with him respect-

* Rev. J. Shepherd.

ing the justness of the encomiums passed upon these sublime specimens of devotion. No one, says he, has given us a fairer picture of their excellence than a late amiable and pious prelate* of our own communion, and with him also we must plead the merit of the passage as an apology for its length; he adds, it would be injustice to the reader to give Bishop Horne's sentiments in any language but his own.

The Psalms, says this excellent writer, are an epitome of the bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of providence, and the economy of grace, the transactions of the patriarchs, the Exodus of the children of Israel; their journey through the wilderness, and their settlement in Canaan, their law, priesthood, and ritual; the exploits of their great men wrought through faith; their sins and captivities, their repentances and restorations; the sufferings and victories of David, the peaceful and happy reign of Solomon; the advent of the Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom and priesthood: the effusion of the spirit, the conversion of the Gentiles, the rejection of the Jews; the establishment, increase, and perpetuity of the christian church: the end of the world, the general judgment, the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects presented to our imaginations. We are instructed how to conceive of them aright, and to express the different affections, which, when so conceived of they must excite in our minds. They are for this purpose adorned with the figures, and set off with all the graces of poetry.

This little volume, like the paradise of Eden, affords us in perfection, though in mainiature, every thing that graceth elsewhere, every tree that is pleasant to the sight and good for food; and above all, that which was there lost and is here restored, "the tree of life in the midst of the garden." That which we read as matter of speculation in the other scriptures, is reduced to practice, when we recite it in the Psalms. In those faith and repentance are described, in these they are acted. By a perusal of the former we learn how others served God, but by using the latter we serve God ourselves.

In the language of this divine book, therefore, the prayers of the church have been offered up to the throne of grace from age to age. And it appears to have been the manual of the Son of God in the days of his flesh; who at the conclusion of his supper is generally supposed, and that upon good ground, to have sung a hymn taken from it; who pronounced upon the cross the beginning of the twenty-second Psalm, "My God, my God, why hast thou forsaken me," and expired with a part of the thirty-first in his mouth—"Into thy hands I commend my spirit."

Thus he who spake, as never man spake, chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the psalmist's form of words, rather than his own.

* Bishop Horne.

No tongue of man, or angel, as Dr. Hammond justly observes, can convey a higher idea of any book, and of their felicity who use it right.

Let us stop for a moment to contemplate the true character of these sacred hymns. Greatness confers no exemption from the pains and sorrows of life. This the Israelitish monarch experienced. He sought in piety that peace, which he could not find in empire, and alleviated the disquietudes of state, with the exercises of devotion.

His invaluable Psalms convey those comforts to others, which they afforded to himself. Composed upon particular occasions, yet designed for general use ; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of christians under the gospel ; they present religion to us in the most engaging dress ; communicating truths, which philosophy could never investigate, in a style which poetry can never equal. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of him, to them all hearts are open, and all events foreknown, they suit mankind in all situations, grateful as the manna that descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragranc y ; but these unfading plants of paradise become, as we are more accustomed to them, still more and more beautiful ; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies, will desire to taste them again ; and he who tastes them oftenest, will relish them best.

This elegant specimen of the graces and purity of a modern style may satisfy, and even charm the speculative christian ; while those, whose piety has penetrated deeper than the fancy and affections, will derive much greater satisfaction from a more particular and experimental application of these spiritual blessings, these *sure mercies of David*, with which as a viaticum, like the manna of the Israelites, grateful to every taste, unvitiated by prejudice or ill will, a judicious and early author on the Liturgy* will most probably supply them.

Speaking of the Psalms, this joint consent and universal approbation, says he, will make it needless to spend much time, to commend what all admire. Yet it were easy to reckon up those excellent titles, and honorable characters, which have been given them. They are called the instrument of virtue, the marrow of divinity, the storehouse of devotion, and the epitome of holy scripture. They contain excellent forms to bless the people, to praise God, to rejoice in his favor, to bewail his absence, to confess our faith, to crave pardon for our sins, deliverance from our enemies, and all blessings for the church of God. In the use of them we ought to exercise all graces, repentance and faith, love and fear of God, charity to all men, and compassion to the miserable. The compo-

* The pious Dr. Comber's Companion to the Temple.

sure of them declares they are fitted for men of all ages and degrees, in all estates and conditions, young and old ; kings, priests and people ; in prosperity and adversity ; here they may find that which so exactly suits them all, as if their condition had been foreseen and particularly provided for ; and if any who grant this shall except, that many of the Psalms are not applicable to their condition, I shall confidently affirm, that as devout men in their enjoyment of the divine favor, can be humbled in using the complaints for want of it, which were uttered by better men, and thereby they are moved to see what they deserve, and to consider what many of their brethren want : so on the contrary, a pious man under trouble of spirit can, by the spiritual rejoicings there described, behold the goodness of God to others, and foresee his own deliverance, receiving thereby additions to his faith, hope and patience. He that forgiveth his enemies, and wisheth well to all particular persons, may repeat those curses delivered in this book as predictions of the miseries like to befall the inveterate enemies of religion ; or as deprecations against sin and Satan, and all the spiritual enemies of our souls, which are the Amalek with whom we must have an endless war, and for whose extirpation we must endeavor and pray for. The like might be said of all the rest in all other cases ; but this may suffice to justify the church in more frequently using these Psalms than any other part of God's word, because this is the quintessence of all scripture, and most accomodated for worship and devotion.

[To be continued.]

Exposition of the Articles of the Church.

ARTICLE X.

Of Free-Will.

“ THE condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.”

EVERY one must be conscious that he possesses free-will, and that he is a free-agent, that is, that he is capable of considering and reflecting upon the objects which are presented to his mind, and of acting, in such cases as are possible, according to the determination of his will. And indeed without this free-agency, actions cannot be morally good or bad ; nor can the agents be responsible for their conduct. But the corruption introduced into our nature by the fall of *Adam*, has so weakened our mental powers, has given such force to our passions, and such perverseness to our wills, that a man cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God.

The most pious of those, who lived under the Mosaic dispensa-

tion, often acknowledge the necessity of extraordinary assistance from God : David prays to God, "*to open his eyes, to guide and direct him ; to create in him a clean heart, and to renew a right spirit within him.*" And Solomon says, that "*God directeth men's paths, and giveth grace to the lowly.*" Even we, whose minds are enlightened by the pure precepts of the gospel, and influenced by the motives which it suggests, must still be convinced of our weakness and depravity, and confess that we have "no power to do good works pleasant and acceptable to God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will." The necessity of divine grace to strengthen and regulate our endeavors after righteousness, is clearly asserted in the New-Testament : *They that are in the flesh cannot please God.*"—"Abide in me," says our Saviour, "*and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, and ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing*"—"Not that we are sufficient to think any thing as of ourselves ; but our sufficiency is of God." These texts sufficiently prove that we stand in need both of a preventing and of a co-operating grace ; or, in the words of the article, that, "we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ, preventing us, that we may have a good will, and working with us when we have that good will." This assistance of divine grace is not inconsistent with the free-agency of men ; it does not place them under an irresistible restraint, or compel them to act contrary to their will. Though human nature is greatly depraved, yet every good disposition is not totally extinguished ; nor is all power of right action entirely annihilated or destroyed. Men may, therefore, make some spontaneous though feeble attempts to act conformably to their duty, which will be promoted and rendered effectual by the co-operation of God's grace : or the grace of God may so far *prevent* our actual endeavors, as to awaken and dispose us to our duty ; but yet, not in such a degree that we cannot withstand its influence. In either case our own exertions are necessary to enable us to work out our own salvation, but our sufficiency for that purpose is from God. It is, however, impossible to ascertain the precise boundary between our natural efforts and the divine assistance, whether that assistance be considered as a co-operating or a preventing grace. Without destroying our character as free and accountable beings, God may be mercifully pleased to counteract the depravity of our hearts by the suggestions of his spirit ; but still it remains with us to choose whether we will listen to those suggestions, or obey the lusts of the flesh. It becomes us to speak with humility and diffidence concerning the extent of divine grace ; we only know, in general, that God will not subject us to greater temptations and trials than we are able to bear. If we cherish our good dispositions, and feel a sincere desire to be virtuous, we may rest assured that he will, by the communication of his grace, help our infirmities, invigorate our resolutions, and supply our defects. The promises that, "*if we draw nigh to God, God*

will draw nigh to us, and pour out his spirit upon us, and that "he will give his Holy Spirit to every one that asketh him;" imply, that God is ever ready to forward our progress and continuance in well doing through the powerful, operation of his spirit." *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the spirit.*" The joint agency of God and man, in the work of human salvation, is pointed out in the following passage: "*Let us work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of his good pleasure;*" and therefore we may assure ourselves that free-will and grace are not inconsistent, though the mode and degree of their co-operation be utterly inexplicable. "The doctrine of divine grace and the doctrine of free-will or human liberty, unite and conspire, in a friendly manner, to our everlasting good. The first is adapted to excite in us gratitude, faith, and humility; the second to awaken our caution and quicken our diligence."*

* Dr. Jortin.

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POETRY.

Lines on the Author's Birth-Day.

GOD of my life, to thee I pay
My vows upon my natal day.
Accept the breathings they impart,
The tribute of a contrite heart,
Unworthy from its guilt to share
The blessings of thy guardian care;
Yet, that with wonder looking round
On all the mercies it has found,
Its humble gratitude would show,
And bless the hand from whence they
flow.

Still when the annual course of earth
Revolves the period of my birth,
May I employ the day from hence,
Not in the vain delights of sense,
But in those sacred joys that rise
From intercourse above the skies.
Abstracted from each worldly tho't,
May all my soul to thee be brought,
The great enquiry to pursue,
If I have kept thy precepts true;
If, as from year to year my time,
From strength to strength my virtues
climb;

To mark where I have gone astray,
And for thy Holy Spirit pray:
Search me, O God, and know my
heart;

Bid every evil thought depart,
And perfect every feeble trace
Of goodness, by thy saving grace.
Created by thy hand divine,
Let all my faculties combine,

Z

Life's noblest purpose to fulfil,
To learn thy ways, and do thy will,
May I to thee my refuge fly,
Ere yet the evil day draws nigh;
And while I tread the paths of youth
Serve thee in spirit and in truth.
When strong temptations most
abound,
And snares encompass me around;
My fainting virtue, O, revive,
And give me strength with sin to
strive.

Thy blessed guidance I implore,
Where I have fell, to fall no more;
Thy mercy, to forgive the past,
And take me to thy rest at last.
Howe'er thy Providence may mean
To dress life's transitory scene,
Whether my lot be here below
To drink the bitter cup of woe;
Or, temporal blessings round me
shine;

Still be thy fear and favor mine.
Oft as to thy tribunal brought,
If my own heart reproach me not,
My soul a radiance will assume
To dissipate life's darkest gloom.
Then as with ev'ry rolling year
Eternity approaches near,
(Confiding in thy promis'd grace
To those who humbly seek thy face,)
With transport I the course shall see
That leads me on to Heaven and
Thee.

JULIUS.

BELSHAZZAR.

BY WILLIAM CASE JUN.

HOW curs'd the wretch, to dire
Ambition held

In vassalage, thy fate, *Belshazzar* !
speaks

A loud memento.—What though at
the hour

When Treason, shunning the broad
eye of day,

Pall'd in the gloom of night, with
blushless front

Stalk'd forth, to jocund feast and
wassailing

Thou gavest up thyself—thrice
happier he,

The meanest son of Babylon, his
cares

In balmy slumber hush'd ! Though at
thy throne

Innumerable Satraps bow'd the ser-
vile knee,

And kiss'd the hand they fear'd, and
trougl'd the tongue

Of flattery, they could not hail thee
heir

Of Heaven's sweet Eden ! Though
thy palace walls

Rang with the full of Harmony ; nor
sound

Of flute, or cornet, sackbut, psaltry,
harp,

Or dulcimer, could lull the harrowing
pangs

Of conscience to repose. What
though a robe

Sidonian, with the gold of Omphir
wrought,

Thy limbs so gaily mantled—though
a tiar,

Borrowing new lustre from the daz-
zling gleam

Of countless tapers, and the spiral
blaze

Of incense-breathing vases, on thy
brows

In all the pride of Ormuz beam'd—
those gaudes,

Those pageant trappings ill avail'd to
hide

The deep, the dread damnation of thy
sins

From Salem's righteous God !—Ah !
why recoil'd

Thy soul in speechless horror from
those signs

Of most mysterious import, charac-
ter'd

By fingers more than human ! Why,
O King !

But that it found in one disastrous
hour

Its fancied greatness vanish, and its
pride,
Sky-vaulting pride, abash'd in mid
career !

FROM BLOOMFIELD'S POEMS.

SAY, ye that know, ye who have
felt and seen,

Spring's morning smiles, and soul-en-
liv'ning green,

Did you give the thrilling transport
way ?

Say, your eye brighten, when young
lambs at play

Leap'd o'er your path with animated
pride,

Orgaz'd in merry clusters by your
side ?

Ye who can smile, to wisdom no dis-
grace,

At the arch-meaning of a kitten's
face !

If spotless innocence and infant mirth,
Excites to praise, or gives reflection

birth ;

In shades like these pursue your
fav'rite joy,

Midst nature's revels, sports that
never cloy.

A few begin a short but vigorous
race,

And indolence abash'd soon flies the
place ;

Thus challeng'd forth, see thither one
by one,

From every side assembling playmates
run ;

A thousand willy antics mark their
stay,

A starting crowd, impatient of delay.
Like the fond dove from fearful pri-

son freed,

Each seems to say, " come, let us try
our speed ;"

Away they scour, impetuous, ardent,
strong,

The green turf trembling as they
bound along ;

A down the slope, then up the hillock
climb,

Where every mole-hill is a bed of
thyme ;

There panting stop ; yet scarcely can
refrain ;

A bird, a leaf will set them off again !
Or, if a gale with strength unusual

blow,
Scattering the wild-briar roses into
snow,

Their little limbs increasing efforts try, Like the torn flower the fair assemblage fly. Ah, fallen rose ! sad emblem of their doom ; Frail as thyself, they perish while they bloom ! Though unoffending innocence may plead, Though frantic ewes may mourn the savage deed, Their shepherd comes, a messenger of blood, And drives them bleating from their sports and food. Care loads his brow, and pity wrings his heart, For lo, the murd'ring BUTCHER with his cart Demands the firstlings of his flock to die,	And makes a sport of life and liberty ! His gay companions <i>Giles</i> beholds no more ; Closed are their eyes, their fleeces drench'd in gore ; Nor can compassion, with her softest notes, Withhold the knife that plunges through their throats. Down indignation, hence, ideas foul ! Away the shocking image from my soul ! Let kindlier visitants attend my way, Beneath approaching <i>summer's</i> fervid ray ; Nor thankless glooms intrude, nor cares annoy, Whilst the sweet theme is <i>universal joy</i> .
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American Episcopate.

[NO. IX.]

By his Excellency George Clinton, Esq. Governor of the State of New-York, General and Commander in Chief of all the Militia, and Admiral of the Navy thereof.

To all whom these Presents shall come or may concern.

IT is certified and made known, that by the constitution of the said State, it is ordained and declared that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed within this State to all mankind ; and that there is nothing in the said constitution or in any of the laws of the said State, to prohibit the clergy and others of the Episcopal Church, or of any other church in the said State, to take such measures as they shall judge proper for keeping up a succession of religious teachers ; provided, that the means they may adopt for this purpose, be not inconsistent with the peace or safety of the State, and do not induce a subjection or allegiance to any foreign jurisdiction or power, civil or ecclesiastical whatever.

Given under my hand, and the privy seal at the city of New-York, this twenty-sixth day of December, in the tenth year of our independence, 1785. (Signed,)

GEORGE CLINTON.

By his Excellency's command,

ALEXANDER CLINTON.

[NO. X.]

The Supreme Executive Council of the Commonwealth of Pennsylvania.

DO hereby certify and make known to all whom it may concern, that agreeably to the form of government and laws of this Com-

monwealth—the clergy of the Church of England in Pennsylvania, are at liberty to take such means as they think proper for keeping up a succession of religious teachers—provided only, that the means they adopt for the purpose, do not induce a subjection to any foreign jurisdiction civil or ecclesiastical.

Given in Council, under the hand of the Hon. Charles Biddle, Esq. Vice-President, and the seal of the State, at Philadelphia, this 24th day of November, in the year of our Lord 1785, and in the 10th year of this Commonwealth.
(Signed,)

CHARLES BIDDLE, V. P.

Attest, JOHN ARMSTRONG, Sec'y.

A true copy, WILLIAM WHITE.

[NO. XI.]

Copy of a letter from his Grace the Archbishop of Canterbury, directed to the Rev. and honorable the committee of the Protestant Episcopalians, Philadelphia.

Canterbury, July 4, 1786.

GENTLEMEN,

THE enclosed act being now passed, I have the satisfaction of communicating it to you. It is accompanied by a copy of a letter and some forms of testimonials, which I sent you by the packet of last month. It is the opinion here, that no more than three bishops should be consecrated for the United States of America, who may consecrate others at their return, if more be found necessary. But whether we can consecrate any, or not, must yet depend on the answers we may receive to what we have written. I am your humble servant.

(Signed,)

J. CANTUAR.

An act to empower the archbishop of Canterbury, or the archbishop of York, for the time being to consecrate to the office of a bishop, persons being subjects or citizens of countries out of his Majesty's allegiance.

Whereas by the laws of this Realm, no person can be consecrated to the office of a bishop without the kings licence for his election to that office and the royal mandate under the great seal for his confirmation and consecration. And whereas every person who shall be consecrated to the said office is required to take the oaths of allegiance and supremacy and also the oath of due obedience to the archbishop. And whereas there are divers persons subjects or citizens of countries out of his Majesty's dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the principles of the church of England, and who in order to provide a regular succession of ministers for the service of their church, are desirous of having certain of the subjects or citizens of these countries consecrated bishops according to the form of consecration in the church of England.

Be it enacted by the kings most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal and Commons in this present parliament assembled, and by the autho-

rity of the same, that from and after the passing of this act, it shall and may be lawful to, and for the archbishop of Canterbury or the archbishop of York, for the time being, together with such other bishops as they shall call to their assistance, to consecrate persons being subjects or citizens of countries out of his Majesty's dominions, bishops for the purposes aforesaid, without the king's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being. Provided always, that no persons shall be consecrated bishops in the manner herein provided, until the archbishop of Canterbury or the archbishop of York for the time being, shall have first applied for, and obtained his Majesty's licence by warrant, under his royal signet, and sign manual, authorizing and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated, nor until the said archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners. Provided also, and be it hereby declared, that no person or persons, consecrated to the office of a bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any bishop so consecrated, nor any person or persons admitted to the order of deacon or priest, by any bishop or bishops so consecrated, or by the successor or successors of any bishop or bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his Majesty's dominions. Provided always, and be it further enacted, that a certificate of such consecration shall be given under the hand and seal of the archbishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen, as of the church in which he is appointed bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act.

[NO. XII.]

Form of a Testimonial from the General Convention, required by the bishops in England.

WE whose names are underwritten, fully sensible how important it is, that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion without partiality or affection, do in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report either for error in religion or for viciousness of life ; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath led his life for the three years last past piously, soberly and honestly.

[NO. XIII.]

Testimony from the members of the Convention in the State from whence the person is recommended for consecration, required also by the bishops in England.

We whose names are underwritten, fully sensible how important it is, that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report either for error in religion, or for viciousness of life ; and that we do not know or believe there is any impediment or notable crime for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a bishop to the honor of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.



On the inexplicable Mystery of the Trinity.

From a very interesting and entertaining work, just published, entitled "*Memoirs of a Traveller now in retirement, written by himself,*" vol. v.

IF there be any one mystery, to endeavor to comprehend whose nature would be fruitless, it is certainly that of the Trinity ; but this is not a reason for doubting of the mystery. We believe in so many things that we cannot comprehend, because they are above our capacity, that being once persuaded of the Christian Religion, by incontestible evidence, the mysteries it presents for the exercise of faith ought not to shake that faith. When a philosopher is convinced of the existence of an attractive power in bodies, and has calculated its laws, he believes in it without comprehending its nature. Do we know how the soul is united to the body ? Have we, however, any doubt of this union ? We see a musician at a harpsichord, playing a piece of music : to express the first note he must have the will to place a certain finger upon a certain key ; another finger upon another key, to express the second ; and so successively, to execute a sonata of ten thousand notes. Here are ten thousand acts of the will, which follow each other so rapidly, that individually they are imperceptible. There is no doubt, however, that every touch of a key is, by an express and distinct act of the will, directing the fingers, one after the other, to particular notes. Is it known how the will thus influences each movement of the finger ? Has any one conceived the least idea of the nature of this mechanism ? Yet, we do not deny the influence of the will on every movement of the body.

I do not call to mind where I have read the following reasoning, respecting the mystery of the Trinity ; but it appears to me so satisfactory, that I cannot refrain from stating it. I am fully per-

suaded of the necessity of revelation ; that of the Evangelists, founded upon the prophecies, the miracles, and the purity of its doctrine, affords irresistible proofs of its divine origin, and which no other can furnish. I find in the Holy Scriptures this proposition : " There are three witnesses in Heaven, the Father, Son, and Holy Spirit." From which, as well as from many others passages in the Scripture, I know that there is a distinction made in the Divinity, under the three names of Father, Son, and Holy Spirit : and I find these terms sufficiently proper to express what we know of this mystery. I cannot find in the scriptures any information respecting the nature of this distinction, except that the Son is begotten, and that the Holy Spirit proceeds from the Father and Son. I conclude that there must be something more than a mere nominal distinction, since we are baptized in the name of the Father, Son, and Holy Ghost ; whence we may understand something more than if the command had been given in these terms : " Go and baptize all nations in the name of Jehovah, Elohim, and Adonai." And if nothing more was intended, than that the Apostles were to baptize in the name of *God*, this would merely have been a vain tautology. I conclude, moreover, that there are not three distinct Spirits, or there would be three Gods, contrary to what we are taught both by reason and the Holy Scriptures : from all which I infer, that there is in the Divinity something more than a nominal distinction, and something less than a distinction of three separate Spirits ; and finding throughout each person singly, or all conjointly, named God, and adored as God, I say with St. Athanasius, " I adore the Trinity in Unity."

Although it is impossible to bring this subject absolutely within the reach of the human understanding, the following illustration may afford some satisfaction. The sun engenders rays ; and from the sun and the rays proceed light and heat. Thus God the Father begets the Son ; and from the Father and the Son proceeds the Spirit of light and grace. But as the sun is not before the rays, nor the rays before the light and heat, but they are all simultaneous : thus neither is the Father before the Son, nor the Father and the Son before the Holy Spirit ; except as to their order or relation to one another. in which respect only the Father is the first person of the Trinity. Among a thousand passages of Scripture which confirm the above arguments, see Genesis i. 1. 26 ; x. 7. St. Matthew iii. 16, 17 ; ix. 4, 6. St. John, the whole of the first chapter ; ii. 24 ; xiv. 8, and following ; ix. 30, and following ; xvi. 13, 14, 15 : xx. 28 ; St. Paul to the Romans ix. 5 ; to the Phillipians ii. 5, 6 ; to the Collosians ii. 9 ; Timothy 1. iii. 16 ; first St. John v. 7, 20.



Anecdote of William Whiston.

THIS eccentric but ingenious man, affected more than ordinary skill in expounding the dark prophecies of scripture ; and by his mathematical knowledge, thought he had discovered the precise time of the commencement of the millenium, and the calling of

the Jews ; which period having nicely computed, he himself happily outlived, and having reviewed his calculation and corrected his error, outlived this prediction also ; at length upon another review, he fixed it for the year 1766, which he was not likely to live to see—about the time of his uttering this prophecy, he offered a small estate for sale, to a gentleman who was well acquainted with the obstinacy with which he maintained his opinion in these matters : and having asked the gentleman *thirty years* purchase for it, he appeared astonished. Mr. Whiston demanded the reason of his surprise, as he had asked no more than other people gave ? *I dont wonder at other people,* said the gentleman, *because they know no better ; but I am surprized that you should ask thirty years purchase, when you know that in half that time all men's property will be in common, and no man's estate will be worth a groat.*



Dr. Jonathan Shipley, Bishop of St. Asaph.

THIS amiable prelate, whose daughter was married to Sir William Jones, was a man of great liberality. A violent Welch squire having taken offence at a poor curate, who employed his leisure hours in mending clocks and watches, applied to the bishop with a formal complaint against him for carrying on a mechanical business. His lordship having heard the complaint, told the squire he might depend upon it, that the strictest justice should be done in the case : accordingly the mechanical divine was sent for a few days after, when the Bishop asked him, "How he dared to disgrace his diocese by becoming a mender of clocks and watches ?" The other, with all humility, answered, "To satisfy the wants of a wife and ten children !" "That wont do with me," rejoined his lordship, "I'll inflict such a punishment upon you, as shall make you leave off your pitiful trade, I promise you ;" and immediately calling in his secretary, ordered him to make out a presentation for the astonished curate to a living then vacant, worth one hundred and fifty pounds a year.



THE ancient mode of building houses was with battlements, around the edges of the roofs, which were flat and plaistered. Hence it became easy for Rahab to hide the spies sent out by Joshua in "*the roof of the house* (Josh. ii. 6.) Hence it became easy likewise for David to *walk upon the roof of the King's house*, (ii. Sam. 11, 2.) Peter could retire there to pray, (Acts x. 9. The consideration of this mode of building explains that language of our blessed Saviour, "*What ye hear in the ear, that preach ye upon the house-tops.*" (Mat. x. 27. Luke xii. 3.)



ERRATUM.

The reader is desired to correct an error in the title to a piece commencing page 182. Instead of *Efficacy of*, it should be *Essay on*, &c.